DIVINE LIFE

THE SIVANANDA DIAMOND JUBILEE VOLUME

1st July 1947

Govinda Ram,

Why do you knock at the
ow of a petty man of this
rth for a job or money?
en the richest man on the
rth - or the biggest officer is
poor man. He is drunk in
orld ly news you cannot get
real thing from him.

Why not, then, knock
door of the Lord of the world?
will get everything from Him.
ean run to His door at once.
e is Standing there with
t stretched arms to
ceive you with intense
e

Sivananda

SRI SWAMI SIVANANDAJI MAHARAJ

AT THE ASHRAM WITH

A DEVOTEE OF ORISSA

JULY 1947

Vol. IX

No. 7

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CONTENTS

		Page			Page
1.	Prayer	145	11.	Wisdom of Siva ...	157
2.	Divine Grace and human experience	145	12.	Necessity for Sannyasa ...	159
3.	To the Mistresses	148	13.	What is Love ...	160
4.	Perpetual Sadhana Calendar ...	150	14.	A Message to Pilgrims ...	161
5.	Come Now ! my Krishna ...	151	15.	Divine Life ...	162
6.	Joy Follows Dharma ...	152	16.	A Message for Upanishad Vihar	163
7.	Vivekachudamani ...	153	17.	Divine Life for Children ...	164
8.	Invocation ...	153	18.	Dictionary of Yogo-Vedantic Terms ...	165
9.	Peace, Plenty and Prosperity ...	154	19.	To Sadhaks ...	167
10.	How Westerners Practice Yoga	156	20.	New and Notes ...	168

NOTICE

We take this opportunity to inform our readers that the " Divine Life " issues since March 1947 are being printed with great strain consequent upon the communal situation in Punjab.

If subsequent issues are delayed due to circumstances beyond our control, we request our readers to patiently wait and not to embarass the office with reminders over and over again.

Manager

DIVINE LIFE, RIKHIKESH.

SPIRITUAL CALENDAR

July	14	Ekadasi	Aug.	29	D. L S Ganga Pooja
,,	15	Pradosha Pooja	,,	31	Poornima (Full moon)
,,	17	Amavasya	Sept.	7	Sri Krishna Janmashtami
,,	25	D. L S. Ganga Pooja	,,	8	Diamond Jubilee Celebration
,,	28	Ekadasi	,,	11	Ekadasi
,,	30	Pradosha Pooja	,,	12	Pradosha Pooja
Aug.	1	Poornima-Yajur Upakarma Rakshabhandan	,,	14	Amavasya (new moon)
,,	2	Gayatri Japa and Rigupakarma	,,	18	Ganesh Chaturthi
,,	3	Gayatri Japa for Rig Vedis	,,	19	Rishi Panchami
,,	12	Ekadasi	,,	25	Ekadasi
,,	14	Pradosha Pooja	,,	26	D. L. S. Ganga Pooja
,,	16	Amavasya	,,	27	Pradosha Pooja
,,	27	Ekadasi	,,	29	Ananta Chaturdasi
,,	28	Pradosha Pooja	,,	30	Poornima full moon Sri Appaya Dixita Jayanti

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SRI SWAMI SIVANANDA IN LOTUS POSE

THE DIVINE LIFE

RIKHIKESH

Vol. IX] JULY 1947 [No. 7

वार्धक्ये चेन्द्रियाणां विगतगतिमतिश्चाधिदैवादितापैः
पापै रोगैर्वियोगैस्त्वनवसितवपुः प्रौढिहीनं च दीनम् ।
मिथ्यामोहाभिलाषैर्भ्रमति भम मनोधूर्जटेर्ध्यानशून्यं
क्षन्तव्यो मेऽपराधः शिव शिव शिव भोः श्रीमहादेव शम्भो ॥४॥

The senses are disabled in old age. The mind is distracted and tortured by diseases like dhidaivata, etc. Due to sins, maladies and separations, the body is decaying, is imperfect and poor. My mind is deluded by false attachments (infatuations) and expectations, being devoid meditation on Siva (Dhurjati). O Siva ! forgive my sins, O Siva O, Mahadeva !

(*Sivaparadhakshamapanastotra. 4*)

DIVINE GRACE AND HUMAN EXPERIENCE

Sri Swami Sivanandaji Maharaj

A person in a state of horrified shock or surprise can hardly adjudge events, and occurrences in their proper perspective. It is a sane and dispassionate analysis alone that will help to reveal great global events in their true colours. On such analysis it will be found that sensation of horror assailing man is only superficial and has an unmistakable vein of poity.

To start with, man has a lop-sided conception of a Deity. Man stubbornly sticks to this inception. Beginning, being and ending constitutes the plan of the universe. This is the Law followed by all phenomenon. The deity is Creator preserver and also destroyer. Man never likes to accept the full implications the third aspect of the Supreme Being. He partial-viewed and always wishes to accept only that part of truth, which is convenient and palatable to him. Man applauds, commends and expresses gratitude for the creation and preservation parts of the Divine Man, but when its logical sequence in the form destruction is made manifest, he frantically treats the intervention and aid of the Lord, as though this destructive process is being wrought by some third agency entirely distinct and different from the Supreme One—the One-without-a-second. Man must be bold. He must gaze at Truth square in the face. He must learn to courageously accept all its aspects. The realm of justice has no place for the play of emotion.

You can save yourself from the attack of an individual or a party of external assailants. But you cannot save yourself when your actions turn against you for retribution. When the rod of punishment falls upon mankind for its own folly, no one can help it or check it. Therefore, the ancients always urge man to do good actions. If good alone had been done, good alone would come. If no harm had been done, no harm could come.

The extreme irrationality and perversion of mankind is now here and at no time so fully and forcifully apparent when he rants at God for conditions that he himself has knowingly and deliberately brought about. Saints have shouted themselves hoarse from the housetops during the past centuries, calling upon man to

embrace the right and to abandon the wrong. Further, they have clearly pointed out in unmistakable terms what is right and conducive of good and what is wrong and leading to harm. Persecution is what they have for the most part received at society's hands. Yet the saints have persisted in it and scriptures have all along been silent voices calling man to tread the path of righteousness and give at the same time a vivid picture of what the consequences of transgression would be. Are these not provisions for man's blessedness made by the spontaneous grace of the Deity? What has mankind profitted by these through successive centuries? Upon sane thought, can anything else than what is witnessed today result from mankind's wanton neglect of God's good counsels embodied in the scripture? Can anything else accrue to him from his flaunting of the saints and the Seers? Those manifestations of the Lord's compassion and love that He sent to redeem mankind, the man has disowned and even destroyed with his own acts of deliberate transgression.

Just think. Man conceives a peculiar pattern of what the Lord should be and he looks forward to the Lord's obligingly fitting into it. Then alone he would certify Him as being 'satisfactory'. If the Deity fails to fit into man's preconceived pattern, then He falls into his disfavour. We have certain notions of what constitutes mercy, grace, justice etc., and we want these factors to manifest upon the earth-plane in just that way we would like them to be. Trying to understand God is not like the selection of a bride that man may lay down 'such shall be her fairness' 'this the colour of her eyes,' "so much her height," "thus the shape of her nose, ears" "such and such the sound of her laughter" etc. etc. To try to say that divinity should act in a particular way is as unreasonable as to sit before a master-musician of the realm and before he has sung for 5 minutes to ask him to stop and change his tune and style to something more desirable and *pleasing to us*. Such attitudes arise out of the fact that we are not rooted in the faith that He is all-goodness and all Good alone proceeds from Him. There is good and bad in everything in this world, but there is always good alone in what the Lord does. He who knows the secret of God's ways is never upset by any calamity.

Real faith and love are something quite different from what man knows it to be. The love that is lost when the beloved changes his tone is no love at all. The faith that away at the time of a test is no faith at Real faith is independent of externals abides undisturbed even amidst the extre of cataclysms and calamities. Emotic allowed to predominate, works subtle h Love and compassion for man are They are great. They are grand But lov man should not be allowed to shatter faith and belief in the grace and All-Goo of God, who made man. Instead, let ma to sit and reflect for a while over the import of what takes place around him. of his hasty judgment and wrong infer from world events is due to his ext narrowness of vision. He takes ph experiences alone to be weighty and of c Gross physical violence upsets him. Bu reality, mental cruelty and torture o greater intensity than physical pain are perpetrated on a millionfold scale throug the land. In each society and family are wretched dependents and sufferers, silently undergo a far more acute tor that in countless cases leads to suicide. only appears as an item of news in the daily. None perceives the real pain drove the person to seek death as an avenue of relief. Then, in the prisons hospitals, countless souls are groaning fro terrible pain even at the present mo while you read this. Yet how many fe this pain and torture? Thus, it is the presence and direct perception of a p event that operate as factors to incite s and sympathy. If one's vision were narrow, one would feel like Christ or Bu Moreover, numerous stray murders and as have been occurring daily since centuries. one thinks of them as anything terrible. just because the self-same phenom happens to occur en-masse, the mere magn of numbers deludes man into a denunci of the Lord's Justice and Goodness. over, so is man's delusion that whereas sudden outbreak of lawless and disorga killing horrifies him, yet he takes the ut pride in the fact of a systematic and or zed warfare. He will aid it with enthus Even the most educated, intelligent cultured of people considered it a privileg distinguish themselves in the War E They spoke with great pride and satisfa about their son or nephew or grandson in the R. A. F. or Eastern Command an on. They contributed to the Viceroy's Fund. They recieved congratulations

y when their son in the Army or Navy was omoted in rank or decorated with medals. ll this was done knowing full well that every tion of theirs meant some shattered home in urope or Japan, the merciless death of some vilian population, including school children rhaps in distant Europe or the Middle East. his did not deter them from their zealous -operation in the organized preparations for illing in War. This is the strange mentality man who does not himself know what he is inking and what he is doing. The average itizen cheerfully bore starvation rations, erve-racking blackouts, torturous travelling onditions, acute shortage of housing and ormal amenities of life all in order to adjust imself to a human Government's plan. Whereas when the Universal Divine plan orks out upon well-regulated Laws, man rets and fumes instead of trying to adjust imself to its workings. This is because man ever sincerely tries to really understand.

The ancient scriptures were not written for un nor are they to be regarded as playthings ust to entertain man for a while. They mbody and do seek to reveal great eternal ruths. Why are we blind to the lesson of the Puranas. The workings of the Divine Law nay be mysterious. but to the discerning eye, hey are clear and unmistakable. The logic of he All-Merciful is straight. Sri Krishna was he Supreme Para Brahman incarnate. He was Divinity. Even Shakti, who is but His hand-maid was able to kick mighty Kamsa upon the chest and vanish into the kies. Yet the blessed parents of this Divinity ncarnate, the faithful Vasudeva and Devaki had to remain 'cruelly' confined in the prison-house until after the slaying of Kamsa. Then alone they got their release by Krishna's hands. Is this not self-explanatory enough to give us an idea of how He works ? Lord Rama was Divinity incarnate. Yet the Divine Sita had to be a captive in Lanka for several years. Was it beyond Rama's power to have got her back within a moment through His Divine Sankalpa ? The Great Christ commanded Nature. He healed the sick and raised the dead. Could he not have prevented the fate upon the Cross ? Should not man deeply ponder upon these significant facts presented before him for the specific purpose of giving him an insight into the working of the Divine will ?

Saints and Sages have thus ever lived and died only for universal weal. As children and messengers of the Divine, they seek to serve the Divine will and to further His Plan. With all their deep love and sympathy for man, yet their deeper insight into the Wisdom of God make them aware of the ultimate good that apparently painful experiences lead to. They take a historical view of events and are secure in the knowledge that from the apparently painful, abundant good arises later. Were man to strive to attune himself to the Divine will rather than to wish to the contrary, he will be enabled to see light where it is but all darkness now. Should the need arise, the Lord Himself can alter completely the face of things by His All-Powerful Divine will or Sat-Sankalpa.

Beloved self ! The door of Grace is always wide open. The realm of Grace is ever accessible to whomso will turn from deliberate evil and face Godward. Yet, man slams the door shut with his aggressive viciousness. All along he has been taking pride in deliberately doing exactly that which is opposed to Dharma. He has voluntarily discarded good and revelled in evil and yet he desires to have conditions that would accrue only from saintliness and virtue. It is to awaken him to the consciousness of this error and to make him aware of the necessity of goodness that the Divine Dispenser, in His All-Love and Mercifulness sends occasional bitter pills for sick humanity to swallow.

UNIVERSAL PRAYER

O adorable Lord of the Universe.
Salutations and prostrations unto Thee.
Thou art the only Refuge of all beings,
Thou art the Bestower of Immortality,
Thou art the Father, Mother and Guide,
Thou art the Support and source of all,
Shower Thy grace on me.

Deliver me from evils and temptations
I come to Thee, my sole Refuge,

Abandoning all attachments to the world
Yearning for liberation,

Extinction of my self and merging into Thee.

TO THE MISTRESSES OF GIRL'S SCHOOLS AN COLLEGES

Sri Swami Sivananda

You are perfectly aware that there has been a world-wide awakening in women who are now claiming similarity of opportunities and equality of status with men. Further, they are to some extent justifying this claim by proving themselves as efficient as men in a varying number of departments in active public life.

But let them not forget one important point. I would remind them this, before it is too late. They would do well to arrest and establish their claim (as they are doing in most of the departments of man's life) for equality of opportunities, rights and status in another most important department of his life, viz., his religious and spiritual life-his life of personal Sadhana, character-building and inner ethical and moral life as well. This would really constitute the most worthwhile of all steps they have hitherto taken in their move towards reform and betterment of women all over the world. For it must be noted that this inner side of life's activity is the fundamental and most important aspect of human life. It is the only thing that will ultimately prove enduring and great.

Whatever women aim at, whatever women struggle to achieve, let them remember every moment that their success in every attempt depends from first to last upon well-established character and true inner strength. Without these factors all their enthusiasm and activities is sure to end, not in success, but in illusion. Therefore, the above factors have to be assiduously developed by imparting ethical training upon ideal lines.

The imparting of such a training is the task of those who are in charge of women's education. It is their chief duty. It is their magnanimous responsibility. The authorities of educational field, all those who are in service in it and its allied departments have to realise this important factor and take up immediately the task of arranging for systematic training in ethics, morality and spirituality of woman individually as well as in orgnized groups. All leading and prominent women, having influence in society, should heartily cooperate with, enthuse and encourage every such efforts, though they may not be directly concer with the educational department.

Every mistress or teacher of the schools colleges should set apart five to ten minutes the end of the period or class and give less to the girls on morality, simplicity, ri living-Ahimsa, Satyam, right-cond character-building, and divine life etc. T should be given short discourses on the g ideals of life, presented in the Gita, Ko Bible, Avesta and Dhammapada. They sh conduct common prayer and common medi ion classes. Once a week a special period sh be entirely devoted like the debate class educating the girls on ethical culture, spiri Sadhana, ideal household life, personal dep ment, and a certain high standard of dome and social conduct. A little prayer, silence 5 minutes and meditation should be a fi item for every day when the school starts when closing in the evenings. This sort spiritual class, prayer, meditation etc., also be introduced in the colleges curtailin few of the leisure periods. They may dis the spiritual topics, put forth their difficul and evolve effective solution to them. would be a nice sort of educative, spiri training and also a relaxation, far better superior than merely chatting, gossipping playing in the common-room.

It is regrettable that such a thing has t told before it is done. So far, the so-ca modern society has broken away from t important, essential features of its pract life. This practice is carefully followed every Christian Missionary school where p ers are repeated at times even thrice a day is not sufficient to merely sing a patri national song. It is extremely important necessary that a prayer and some inspi chat should be conducted, preferably unive irrespective of any religion, caste-,creed or s Let the seed of spirituality be sown in t hearts now. You will be doing immense g to them.

Carefully understand why so m insistence is laid upon the educational au rities' taking up this task. There i special significance and a unique advan

n this. At times home environments are ot always uniformly suitable and favourable or this training. For their—the growing irls at home—personal predisposition and tress of peculiar domestic circumstances perate very strongly. Particularly in the ndian society of the middle-class, the girl as to assist her mother in little house- old affairs. Thus generally she does not et any scope of learning outside the school. Whereas, the case of the young boy is entirely lifferent. He is independent in his house, ll the hours left to him. He is not part in he household work. Morever, he has the cope to move about amidst various societies nd thus has ample opportunities to learn nany things. For the girls, the class room as the relative advantage of being free of he unfavourable household circumstances. The teacher, is therefore, able to approach and o contact the students' mind in a some- vhat more its normal self than at home.

Secondly, constant and close association vith the parents and family elders makes the ensitive mind of the girl so familiar with heir defects and shortcomings that their dvice and guidance is not heeded and tend o fall flat. This is not quite so with the nstructors at schools. Association with hem is comparatively more restricted. Their words have a certain effect on the tudents' mind. They must give this train- ng. The majority of the students are apt to egard their teachers somewhat in the light f a model to be emulated.

Further more, subjectively the student omes to the school in a respective attitude. The mind is predisposed to learn things and eceive instructions. This is a subconscious endency that is habitually present in the tudent-stage of life. This makes all training mparted at school comparatively more ffective. It gives the training distinctive ormative force which is not present elsewhere xcept in similar institutions where persons go pecifically to receive training. And above ll the consciousness of its being a corporate ctively in the company with all the fellow tudents, imparts to it an added enthusiasm nd attraction, so that the student does it vith a degree of willingness. When such piritual education is encouraged among them, aturally a competative urge enables them to volve quickly. This would be absent vhere the individual is left to carry on this nportant task of self-culture singly.

Yet, another point is to be specially noted in this connection. When the girl grows up and enters into her household life, with the spiritual background of her school-days, she would be able to become a worthy partner of her husband in his spiritual life as well. Both would be able to evolve together ethically and spiritually towards the perfection and the attainment of the Life's supreme Goal—God-realization. Furthermore, this spiritual training imparted to her in her childhood, would enable her to become an ideal teacher and model of perfection of Dharmic life; for she must play the first role to teach and educate in the most intimate way the little offsprings, that might be entrusted to her care by the Almighty Creator. The children receive their basic, preliminary education from their mother. And if the mother herself is a living personification of the highest ideals, ethics, virtue and morality naturally the youngsters would emulate their mother and their life will be built up on the basic foundation of ethics, morality and spirituality; and their future life will at once become glorious and blessed.

Now, I am sure, teachers and mistresses and all educational authorities will fully realize the vital importance of imparting ethical, religious and spiritual training to the girls. And as the basic principles of all the religions are one and the same, they are applicable to one and all, irrespective of their sect or creed. Such instructions should be imparted through a universal medium; there need be no prejudice, dogmas or religious bigotry.

The young age is the only right time to receive these instructions. The students are like the wet clay. They can be moulded in any way they are trained. Therefore, the school days constitute the best period of their training. Later, during the college life such training has a special importance and value to the grown up girls. For in colleges temptations and allurements are greater. Greater, therefore, the need for girls to guard their modesty and to maintain a spotless purity of character. It is here that the effect of such spiritual and ethical training comes as a veritable blessing.

Such ethical training comes in good stead during the period and plays the role of a protective and strengthening factor in the girl's life. The permanent and lasting value of such training for fortune is quite evident to require any stress.

The foregoing advocacy for this spiritual training by the educational department is not meant to devaluate the part of the parents and elders at home in this task. It is only to reveal and to emphasize the special advantage and suitability of the class-room atmosphere, the student-teacher relationship and the team-spirit present in this environment. Training at home by parents and elders is equally important and vital in its bearing upon the girls education and evolution. The mother and the elders too must do this task whole-heartedly. They have to ably and effectively suppliment and add to the training at the school and college. The mother can do much to see that the girl makes good use of the training which she receives at school. Both the mother and the school mistress or teacher should co-operate and compare notes in the progress of their girl's training. This is very important. Else the training would not be complete. Aspects of the student's character development that escape the teacher at school would be well known to the mother and vice versa. They would be able to help each other in their joint efforts to train and guide the growing girls into ideal womanhood and self-perfection.

Teachers and mothers should meet periodically discuss their matters, exchange ideas and evolve more effective methods of training the girls. This is a great task and a task most worthwhile taking up immediately. To take it up, woman leaders, mistresses and teachers, should themselves acquire at least s knowledge of the fundamentals of these jects viz., ethical training personal deve ment, spiritual Sadhana, inner culture evolution. They would do well to mak a point to get acquainted with the litera of the respective subjects, and to corresp with the spiritual and religious heads have modern institutions in various part India.

Ladies must also attend, during t vacation such institutions where a progran of the typical methods and items of eth spiritual culture are arranged periodic There they can get valuable hints and pra cal guidance as to the lines on which t may carry on the systematic training of girls. This will also enable them to arra similiar programmes in their institution locality. Such and every other sim means are to be adopted for the comme ment of a systematic and nation-wide trai of girls. It will do immense good to present generation and will augur well for future of Indian womanhood as a whole.

May every daughter of India, every Gr lakshmi and Adhyapika take this prec advice to heart. May the Lord inspire e one of them to take up this noble work make Indian Womanhood and mod exemplar to all the woman of the wo May you take up this work in right ear and prove eminently worthy of the g Mother—Bharatamata !

PERPETUAL SADHANA CALENDAR

II

(Cultivation of virtues for every day)

1947

1st Wednesday.

Cultivate patience by practising forbearance, forgiveness, cosmic love, right understanding and service.

2nd Thursday

Practise truthfulness by being frank and honest. Avoid polished hypocrisy, exaggeration and clever twisting. Never utter a falsehood. Be truthful.

3rd Friday.

Cultivate purity and eradicate lust.

4th Saturday.

Practise non-violence by cultivating me kindness and love.

5th Sunday.

Develop humility and annihilate pr Honour and respect all but do not expec wish to be honoured.

6th Monday.

Cultivate magnanimity and nobilty destroy petty-mindedness and jealousy.

th Tuesday.

Develop generosity and slay greed by adly sharing and giving spontaneously.

th Wednesday.

Cultivate courage and kill cowardice.

th Thursday.

Practise steadfastness and remove fickleess.

0th Friday.

Have cleanness of life and remove dissipaion.

1th Saturday.

Practise alms-giving and destroy sins and niserliness.

2th Sunday.

Develop a large heart by understanding he real spirit of Vedanta or Oneness, through harity and untiring selfless service.

3th Monday.

Practise self-restraint and remove the anderings of the mind and the senses.

4th Tuesday.

Develop selflessness and remove selfishness, goism and mineness.

5th Wednesday.

Cultivate straightforwardness and slay rookedness and cunningness.

6th Thursday.

Develop renunciation and kill worldliness.

7th Friday.

Cultivate dispassion by looking into the efects of sensual life and the unreal nature f the world.

8th Saturday.

Develop desirelessness and obtain peace.

9th Sunday.

Cultivate compassion and remove harshess, rudeness and voilence.

20th Monday.

Cultivate mildness and eradicate rudeness and violence.

21st Tuesday.

Develop modesty and remove pedantry and pride and self-advertisement.

22nd Wednesday.

Cultivate forbearance and eradicate anger.

23rd Thursday.

Develop fortitude and presence of mind and smile away adversities and difficulties.

24th Friday.

Cultivate simplicity and unassuming nature and destroy hypocrisy.

25th Saturday.

Cultivate Atma Bhav and remove hatred and dislike.

26th Sunday.

Develop non-covetuousness and destroy Parigraha and covetuousness.

27th Monday.

Develop Santosh (contentment) and slay greed.

28th Tuesday.

Take recourse to Satsang and destroy evil company.

29th Wednesday.

Cultivate Shanti (peace) and kill restlessness.

30th Thursday.

Say "I am Thine. All is Thine. Thy will be done my Lord" and remove egoism and mineness.

31st Friday

Develop all the virtues by regular meditation on the Lord or the Immortal Atma.

COME NOW, MY KRISHNA

(Sri Swami Sivananda)

O Lord ! You gave definite promise
"Whenever there is unrighteousness
I will manifest in this world".
Keep up your promise now :
There is great confusion in India,
There is much Adharma in this sacred land,
There is much bloodshed and hatred;
There is no security or safety :
People are running here and there,
Houses are burnt and looted,
Children and women are butchered,
There is severe famine in this country,
There is curfew everywhere.
OM Namo Bhagavate Vasudevaya.

JOY FOLLOWS DHARMA

Sri H, H. H. P. Shastri, Shanti Sadan, London

There is an Italian saying : " If you want to succeed in life, do not be too good. " Alexander, Napoleon, Caesar, Hitler, Charles V, Queen Elizabeth, Isabella of Spain, were people of great worldly eminence and yet each was very far from being good. They were opportunists who believed in expedience and used friendship as a means to their ends. They had no pity, did not respect trust, and made their way to their thrones through pools of blood of their once intimate friends. They had no honesty, little sincerity, and no regard for truth. Their private lives were shockingly immoral.

Let us ask, what did glory, success, power give them ? Anxiety, misery, loneliness heaviness of the heart, ill-health and a perpetual danger of assassination. Their hearts stifled with sorrow. They had no friends and were without the advantages of culture. At what cost did they acquire glory ? Will any reasonable man like to exchange his position of a peaceful home, innocent heart, love of art and poetry, pursuit of learning and virtue, with the glory of Napoleon, majesty of Charles V, and wealth of Shahjahan.

What is goodness ? Right living, natural way of life, self-conquest, benevolence, pursuit of Truth, cultivation of art and science exercise (of mercy, friendliness, love of Truth, devotion to Guru and Govind, reverence to one's parents and elders.....this is goodness and much more. It is this kind of life which gives happiness and contentment, and there is absolutely no other way. To know this fact is to be wise.

The present life is a moment in eternity. You have had many births and I too ; but I know them all ; you do not know them ", says the Blessed Lord. This life is a preparation for the eternal life in God-conciousness, in spiritual perfection.

The worldly duties are based on one principle promotion of the higher nature, spiritual nature of others and of one's own self, witho sacrificing as far as possible, the security the people.

Any association or combination, social political, which man forms in obedience his gregarious nature, must have as their obje the advancement of the spiritual, moral a secular interests of its members' on t principle of justice. " Let your parents gods to you ; let your uninvited guest be god to you, let your teacher be a god to you says the Shruti.

There is an element in man which crav for sensation and pleasures of the senses, a we want to buy them cheaply. Know we that any pleasures purchased at the cost inner tranquility and harmony is like the fal appetite which men have in certain pathol gical conditions and which if gratifie seriously affects the patient's vitality. T narrower the range of pleasure, the gross the objects of pleasure, the more serious t danger to man's vitality. The mo devitalising and demoralising of pleasur is the sex pleasure and anything which stim lates it is dangerous.

The refined pleasures of selfless benevolenc study of literature of poets like Kalida Valmiki, Sophocles, Dante, Shakespeare, Go the, Plato, Spinoza, Hegel, Emerson are eleva ing. The greatest joy of life is devotion t God and meditation on the Divine Presenc in one's own soul.

These are the real riches, the only wealt worth hoarding or else neurosis, insomnia groundless fears, suicidal tendencies will invad you as certainly as the water seeking its ow level. Nature does not punish, but chastise

The real life consists of discipline, devotion meditation and study of the holy philosophy

The Japanese ideal of life is the cherry tre full of blossoms, the morning sun streamin on it. Think of it and be a yogi, be a yogi, b a yogi.

SAYINGS OF SWAMI SIVANANDA

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The Sivananda Publication League, Rikhikesh.

VIVEKACHUDAMANI

Sri Narayana

(Continued from page 136)

आप्तोक्तिं खननं तथोपरि शिलाद्युत्कर्षणं स्वीकृतिम्
निक्षेपः समपेक्षते न हि बहिः शब्दैस्तु निर्गच्छति ।
तद्वद्ब्रह्मविदोपदेशमननध्यानादिभिर्लभ्यते
मायाकार्यतिरोहितं स्वममलं तत्त्वं न दुर्युक्तिभिः ॥

65. A hidden treasure is never seen to come
it of the earth by mere calling it but can be
d only by digging at the proper place as ad-
sed by experts, removing stones, mud, etc.,
nd grasping it; even so the ever pure and true
lf which is obscured by the effects of Maya
n be known only by reflection etc., on the
dvice of a knower of Brahman and never by
rverted intellectual argumentation.

Notes :— आप्तोक्ति=words of the wise. खननं=digging. तथोपरि=above that. शिलाद्युत्कर्षणं=removal of stones, etc. स्वीकृतिम्=taking out. निक्षेपः=hidden treasure. समपेक्षते=is seen. न हि=not. बहिः=outside. शब्दैस्तु=by words. निर्गच्छति=comes out. तद्वत्=even so. ब्रह्मविदोपदेशमननध्यानादिभिः=by the reflection on the advice of a knower of Brahman. लभ्यते=is attained. मायाकार्यतिरोहितं=obscured by the veil of Maya. स्वममलं=the pure self. तत्त्वं=Truth. न=not. दुर्युक्तिभिः=not by perverted argumentation.

Commentary: The simile is very exact in this case. The ever pure self which is Truth is compared to a hidden treasure. The treasure is covered by stones, earth, etc. The Atman or Brahman is hidden by the effects of Maya i.e., ignorance. The wealth underneath the earth is to be taken out by digging and removing stones, etc. The knowledge of self is to be acquired by the meditation on the Truth, and other methods advised by the preceptor.

The knowledge of the Self is for direct realisation. As already stated it cannot be realised by mere perverted intellectual arguments nor can it be realised by mere study of books. Without first removing the dirt of the heart, the Mala, the pure self cannot be experienced. So long as there is Avidya, Kama, Karma, the Self is far away from you. It is only in the pure mirror without dirt that the brilliant sun is reflected and not in a mud wall.

INVOCATION

Sri T. N. V. Rajan, Maymmyo. (*Kaviratna*)

pirit of Vasishta, awake.
hy long Samadhic slumber break,
eign for a trace to cast thy gaze
n this ancient land's tearful face,

Vhere the lamps of truth now flicker,
nd weak men in darkness bicker,
'er form and rite, o'er caste and creed,
nd the priest's monetary need :

Vhere the priests in darkness welter,
nd in formulae take shelter,
Vhere witch tale and superstition
eep man in earthly perdition :

Vhere barriers of caste divide
Ian from man, and while evils hide
eneath the robes of higher descent
ouch is pollution men resent.

Spirit of Vasishta, awake,
Ere thy motherland's heart doth break,
For religion, a Goddess kind,
No sheltering abode doth find,

And hath sought shelter in the caves
Of unmapped hills where the wind raves
Through gnarl jestling trees to the tune
Of the wild stream's rush, roar or creek

And from her seclusion doth stray
And come into the light of day
To sit bestide a weeping stream
And watch her tears on its waves gleam,

When from her voiceless sorrow's well
She would pour forth her tears to swell
The mournful tunes of streams that weep
To see the sinners' crop we reap.

Spirit of Vasishta, awake,
May Himalaya's caves again quake
With the thunder of thy prayers -
Let Religion forget her cares,

May the roar of thy holy chants,
With a sharp melody that haunts,
Fleet on Ganga's resounding waves—
Man's stricken heart melody craves.

Waft the breath of truth, ancient sage,
O'er this land where, as in a cage,
Men's minds in darkness are confined,
And the soul's freedom cannot find.

Breathe fire ancient sage, exhale fire,
And may in its consuming ire
Be wiped out all superstition,
Ignorance and false tradition.

On this land, in torpor snow-bound,
Dart fiery shafts, many a round,
Till the snow doth break melt and flow,
And torpor on the land lies low.

Then broadcast fire-winged seeds of truth
That will cleave and sink without ruth

In this land's vice-hardened surface
And burst in blooms of heav'nly grace—

Fire-petalled blooms that will like lights
Banish for aye our darksome nights,
And scatter their glow far a wide
To lands and corners unespied.

Where, Sankara, O where art thou ?
We need thy great victories now.
Thy intellect and thy courage
We shall need in every age.

Where O Sankara, where are thou
Whom no earthly dangers could cow,
Whom savants revered as Guru ?
Fail'st thou to hear ? Can it be true ?

Art thou dead, thou eternal soul ?
Sure thou dost still stand at the goal
Of human life to guide tired men
Who falter, the goal within ken.

Thousands lag behind, come thou near,
So thy cheering voice we may hear,
Fardels of frippery we hear,
Cast aside, the narrow path dare.

PEACE, PLENTY AND PROSPERITY

11. Become a Centre of Spirituality

Strive hard to be a messenger of Truth and Light, in the midst of darkness, delusion and chaos. Be a light to awaken and illumine. Show to all how to live the divine life of truth, love and purity. The blessed Lord has given you a precious gift—the human birth, teeming with the opportunities of perfecting yourself as well as working to help and elevate all those around you. Struggle hard every moment of your life to get nearer to your Ideal.

Become a centre of spirituality through a well-regulated and disciplined life of combined earnest prayer and contemplation. Whatever good and auspicious lessons you learn, put them into actual practice at once. Be a practical man with manliness and mannerliness. Inspire and elevate every one you come into contact with by proclaiming to them the message of unity of all life and universal brotherhood in the oneness of Self. Console the distressed with help, cheer up the depressed with hope, infuse new vigour into the timid and faltering in faith.

12. Aspire Zealously.

Spiritual practice-regular and systematic, sincere and tenacious-is more necessary than theoretical spiritual knowledge. Even a grain practice is better than the tons of theory. Re ularly study the scriptures and other religio books. Whatever you find applicable a benevolent, put into your actual practice im ediately. Develop the feeling that you mu become an ideal Karma Yogin to serve t needy, the unhappy. Maintain spiritual diar It will quicken your progress.

Practice detachment. The greatest Sadhar for the householders is to remain in the wor as a lotus leaf in the lake. Insure yourse against the worldly ties by first becoming firm ly grounded on mental renunciation and det chment. Rigorously train the mind to rema unshaken by the worldly troubles and afflictio Use your discrimination. Work efficientl wholeheartedly, but be not affected by your a tions, by their results by success and failur Keep your mind always steady. Exert an persevere. Plod on steadily. Aspire zealo usly.

13. Behold him in All.

It is very necessary to practice the positiv virtue of probing into the hearts of the siler sufferers and offering aid to them inoffensivel the fullest conviction that they are God Himse

o in his infinite mercy has given you opportunity to purify your heart. Such st be your feeling. With such conviction must dedicate your whole life in the rice of others.

'o be always conscious of the Divine, to always the Divine Presence everywhere, ive always in the awareness of the Supreme ng in the chambers of your hearts and ywhere around you—is verily to live a life ullness and Divine perfection, even while n earth.

14. Stand as a Witness.

hink rightly. Think correctly. Under- d the laws of nature. Detach yourself the lower mind. Separate yourself from iritual thoughts. Stand as a silent wit- . Do not identify yourself with them. not be carried away by their surging force. ert your mind towards its ultimate ce. Just as fire gets extinguished when fuel is withdrawn, so also the mind is rbed into its Source when the thoughts are hilated. Perfect peace and bliss is now ned.

lmit your faults, defects and sins. Ever avour to mould them, to correct them. r hide your faults. Never try to pretend you are actually not. You will develop al strength You will succeed in your npt. Always speak the Truth. God is h. He can be realized by speaking the alone. Then you will rest in your al Divinity.

15. Be in search of your Guru.

o informs the bees that a flower has omed that morning for them to alight and gather the essence to their heart's nt ? Does the flowers go about advertis- s maturity and inviting the bees to visit No. The flower is, as ever, on the twig. It is the bees that fly restlessly about smelling and discarding as worthless any number of flowers en route and at last perch upon the bloosom with delight. Instinctively they know where their feast is hidden. Even so, like the bees you should be ever in search of your spiritual teacher and choose to sit at his feet from whom you would be able to draw the maximum spiritual wealth and who as the pilot of your life would lead you to the Abode of Life Immortal.

Life abounds in lessons. He who heeds them heeds towards freedom and light; and he who neglects, dooms himself in the life-long darkness. Awake ! Turn Godwards. Turn towards the Divine Life while there is yet time.

16. Secret of Renunciation.

Eternal spiritual life cannot be attained without the renunciation of the petty sensual life. The secret of renunciation is the renunciation of egoism and desires. Some think renouncing the family and the material world alone is the real renunciation. But it is actually not so. One should not neglect his own Swadharma and responsibility in the name of renunciation. What is wanted is the renunciation of the tiny ego, lust, anger, greed, petty-mindedness, name, fame and such other negative qualities that stand in the way of one's perfection, self evolution.

To want nothing is indeed the most efficacious way to attain the highest Good. But if you crave for a thing, you will not get it. Renounce the craving for the object, the object will follow you by itself.

Renounce the evil Vrittis of the mind through regular introspection and by cultivating their opposite Sattvic qualities. You will attain God-head. Renunciation alone can make you fearless and happy. It is the bestower of eternal peace and immortality.

A NEW KUTIR FOR SADHANA

A new Kutir has been added to the existing accomodation in the premises of the quarters of the Divine Life Society at Sri Sivananda Ashram, Rikhikesh. This has been ructed out of the donation given by Sri D. S. Krishnaswamy Iyengar of Mysore in sacred ory of Sri Alamelamma. Our heartfelt thanks are due to Sri Iyengar for his timely ty when great dearth for accomodation is felt due to the daily increasing guests and aks at the Ashram. We hope others well placed in life will similarly extend their ng hand of co-operation.

HOW WESTERNERS PRACTICE YOGA

1. Mastery Over Asans.

South Shield,
Durham, England

Dear Swami Sivanandaji,

I am writing with Shanti in my heart this letter, asking you if you are willing to take me as your pupil, I have in my possession two of your books *viz.*, " Kundalini Yoga " and Yoga Asan " as my guide. I have mastered the following Asans :

Padmasan	Sarvangasan,
Siddhasan,	Halasan,
Swastikasan,	Matsyasan and
Sirshasan,	Paschimottanasan.

I am learning Mayurasan and the first three Pranayamas in the " Yoga Asan ". I am enclosing herewith my photographs, one of which is depicting me in the Padmasan. I am 17 years of age, born in Durham, England, 5 ft. 10 inches in height.

Before I read your book " Yogasan ", I was weak, cared for nothing in this world, my breathing capacity was feeble, my right breast was underneath my right armpit, my legs were weak, stiff and knock-kneed. But thanks to you a thousand times for imparting me the Yoga knowledge through your book. My all complaints are now cured and I have sought happiness in yoga. While I was depressed and downhearted, I have seen you coming in front of me. Do you recall your visiting my abode? Your Holiness should give me a name. I feel that I must have a teacher and I am not free to come to India for seeking a Guru. I have something great so meditate upon, you being a great Yogi, a Swami. Kindly send me your photograph in one of your Yoga posture. I can contemplate on your beautiful form. Please correspond with me.

I remain,
Your pupil,

Dated : June 20th, 1939.

(Sd.) WILLIAM ATKINSON.

2. Kundalini Yoga.

His Holiness Swami Sivananda, Riga,
India Latvia.

Sir,

Thank you very much for your letter of the 6th June, 1939. I have to express my gratitude for your kind advice, concerning Asans. I shall continue to do Sarvangasan as recommended in your letter.

It is interesting to note that the physical exercises done by our school-children and young men and ladies resemble the As Some of them are very complicated and n difficult than the Asans. At the sea- there are special outdoor exercises every m ing for young and old. The teachers of ph cal education have got their training Sweden, Germany, France and other for countries. It is possible that these nat have found some element in India and wor out their own combined method of phys education. I must say that the Latvians general are very capable gymnasts and t can perform the most complicated exerc I am speaking here of amatuers, the pro sionals, artists and students belonging to ba schools' etc., who have acquired a g accomplishment in every physical exercises.

The ladies of our Yogic section have well mastered the physical side of Yogic to and they very much like to start the spiri practices of Yoga *viz.*, meditation, concen tion, awakening of Kundalini, serenity other things allied to Yoga Sadhana in o to rise above the physical plane and to m themselves in the Cosmic Consciousness. there is nobody in Latvia who knows thing about these things. Therefore, Dofilj, the President of our ladies section Miss Dunkel. a member of the same sec have decided to go to India and try to up some knowledge in these points. physical rejuvenation does not satisfy members of our section ; they want t something more, something spiritual.

I think myself that the climate there not do much harm to Lavtian ladies. We used to extreme cold and heat in Europe. this summer has been very hot here; the te rature is 42° C. Winter is usually very here, and it lasts from November to M The distance from Rishikesh town to place is nothing at all for Latvian women, are used to walk five miles twice a day in morning and evening, for they are str than some week and unsteady men.

Some Yogis write that the soul, impris in the body can free itself only by opening seals of energy and by redirecting the phy energy into Spirit. But how to begin the ing' and 'opening' no body can say at place.

Awaiting your quick reply,
With regards and good wishes.
We remain yours tr

Dated: July 10th, 1939.

(Sd.) Mrs. Anna Plaudi

WISDOM OF SIVA

CHAPTER II

51. Think what is good, speak what is good, do what is good. You will soon enter the kingdom of immortal bliss.

52. You can attain Self-realisation quickly if you have burning dispassion (vairagya), burning longing for liberation(mumukshattva) and burning vigour in Sadhana.

53. Wisdom is better than the wealth of every kind which is in the world. Wisdom is inexhaustible, supreme spiritual wealth.

54. Climb steadfastly and reach the peak of wisdom by intensifying dispassion and practising intense Sadhana.

55. Even if you get a momentary glimpse of the supreme, a new element enters your heart. The whole heart is revolutionised. The inner man is changed. A wave of Supreme joy sweeps over you.

56. Soar high in the sky of oneness with wings of devotion and wisdom and reach your ultimate home, the supreme abode of Immortality.

57. Righteousness is perfect excellence. Sow the seed of righteousness in the garden of your heart and reap the rich harvest of eternal bliss.

58. Be mild but firm; be gentle but bold; be deep but straightforward; be humble but courageous; be simple but dignified (gambhir).

59. The mind of the cat is ever on the milk-pot. The mind of the snake is ever on the frog. Even so, the mind of a passionate man is ever on the small, vulgar sensual pleasures. O ignorant man! aspire for the big eternal bliss.

60. The same Lord who is never separate from you, who was sustaining you unseen in your condition of bondage, appears to you as the visible Guru or spiritual preceptor.

61. Live according to law. Think according to law. Speak according to law. Act according to law.

62. Law is Dharma. Law-giver is the God. Law and law-giver are one.

63. Contentment is the richest treasure; peace of mind is the rarest jewel; truthfulness is the best friend.

64. Renounce everything that does not lead to God. Abandon everything that hinders your spiritual progress.

65. Adversities become sweet when your mind is turned towards God.

66. God is beyond the reach of the senses but you can realise Him, know and feel Him if you withdraw yourself from the senses and their objects.

67. Without courage you cannot practise ethics and Yoga. Cowards can never be moral. Cowards can never become Yogis or saints.

68. A potter moulds the clay; a goldsmith moulds the gold; and a blacksmith moulds the iron; but an aspirant moulds his mind.

69. In want you learn to pray; in sickness you learn to be compassionate; in adversity you learn to think and enquire.

70. Bear no envy. Commit no slander. Speak no falsehood. Practice no deceit. Harbour no malice. You will be ever joyful, happy and peaceful.

71. O Lord! Open my heart in Thy law: Teach me to walk in the path of Dharma or righteousness. Instruct me to walk in Thy commandments. Give me pure and subtle intellect to understand Thy will and to act according to Thy will. Grant me this prayer.

72. For him who sees the all-pervading, tranquil, secondless, blissful-Atman there remains nothing to be attained or known. Know this perfect Atman and attain eternal satisfaction and perennial joy.

73. Knowledge of Brahman or the Absolute is the means for liberation. Attain this through enquiry of 'who am I?' and constant meditation. Equip yourself first with dispassion, control over the mind and the senses.

74. Better than a firy lecture of empty words is one pregnant word which brings the hearer peace, inspires and elevates him.

75. Just as the Himalaya stands unmoved by storms, so the sage stands unmoved by praise or censure, respect or disrespect, gain or loss, victory or defeat.

76. Hard enough is it to control the mind and the senses, and eradicate the desires and cravings. Difficult enough is it to practise meditation. But everything becomes easy for one who is humble sincere, dispassionate, and who is faithful and devoted to his Guru and the Lord.

77. Courage is the first requisite of spirituality. Therefore, develop courage through constant meditation on the fearless Atman.

78. The subtle, divine music which is constantly going on within yourself; the sweet, lulling music of the soul is drowned by the boisterous noise of the revolting senses. Still the turbulent senses through Pratyahara

(abstraction) and Dama (self-restraint), and hear the thrilling music of the soul.

79. Surrender your ego at the lotus feet of the Lord and seek satisfaction only in doing his will.

80. Sickness is a blessing. It is a messenger from God. It is an act of mercy calculated to turn your mind inward, to direct your mind towards Him.

81. Faith is wealth. Truthfulness is wealth. Celibacy is wealth. Satsang or the association with the wise is wealth. Amass the inexhaustible spiritual wealth by developing these virtues and living in the company of the wise.

82. He who has turned his back on worldly vanities, he who has definitely taken the vow of treading the spiritual path, he who has definitely recognised the transitory nature of the mundane objects, will soon attain Immortal Bliss and Life Eternal.

83. As soon as you get up from the bed make the following resolves for the day: "I will speak the Truth and control anger. I shall not bear ill-will towards any body. I will spend at least one hour in Japa, meditation, Sandhya and Swadhyaya (study) of religious books. I shall not fear any one on this earth.

84. Realise Lord's omnipresence. Feel his presence in the breath, thought, conscience sound colour, form, taste, smell, stars, flowers the five elements.

85. Give thanks for the Lord for all His bounties given to you. Confess your wickedness. Admit your faults. Ask for forgiveness. Be humble. Pray.

86. Be satisfied with the condition in which God places you. He knows which is best for you. Do not grumble. Thank Him always.

87. How miserable is old age! The eyes do not see. The ears do not hear. The body shrinks up. The gait becomes unsteady. Teeth become shaky. Various diseases attack your body. Sons do not care a bit for you. O Man! Do japa, meditation and attain the Immortal Brahman where there is neither disease nor death, nor old age.

88. A pure well-directed mind will do you tremendous service. It will become your obedient servant, true guide or Guru and an affectionate mother.

89. O adorable Lord! Prostrations u Thee. All things proceed from Thee. T art the Substratum for everything. Therefo Thou art to be praised in all.

90. He who has abandoned the desire a son, for wealth, for the enjoyment of t world and the next, who is indifferent everything that is transitory, who is endow with compassion and the four means, is a student for the study and practice Vedanta.

91. All are agreed that the one aim whi man has in all his acts is to secure happine for himself. True lasting happiness can had in one's own Atman or Immortal So but not in external perishable objects.

92. Knowledge of Brahman is the on requisite for liberation or release. Knowled should become a living experience but not mere belief.

93. He who has experienced the blissf nature of Brahman or the Supreme Being do not suffer any trouble from fears either phys cal or mental.

94. The satisfaction that results from sen objects is dependent and limited, whereas th satisfaction consequent on knowledge of Bra man is limitless and independent.

95. The individual soul is none other tha Brahman or the supreme Soul and as such i always free, eternal, immovable, perfect an immortal.

96. The first step in the spiritual path i purification of the mind and ceasing fro wicked ways. Therefore, entertain goo thoughts and do virtuous actions.

97. Prayer reminds you of the omnipre sence of God, His infinite grace and love Pray not for little, perishable, mundane ob jects. Pray for His grace with perfect faitl and confidence. Prayer will give you tremen dous inner spiritual strength peace and joy.

98. There is no other means of knowing the Truth than one's own intuition. Vichar enquiry of 'who am I ?' and meditation opens the door of intuition.

99. Knowledge of Brahman dawns only in a pure mind that is endowed with the four means, through Lord's grace and selfless service done in several births.

100. Right belief, right knowledge and right conduct constitute the path that leads you to the Goal.

NECESSITY FOR SANNYASA

II

The Narayanopanishad says, "Na Karmanaa prajayaa dhanena tyaagenaike amritattvaanashuh"-"Not by works, not by progeny, by wealth, but by renunciation alone is mortality attained!" "There is no hope immortality through wealth" said jnavalkya to Maitreyi. "Amritattvasya tushaasti vitteneti". Manu says in his riti, "Of all Dharmas, ethics and morals, the owledge of the Self is the highest duty of n. That is the foremost of all sciences, for ough that, one attains immortality." rther he says, 'after ten births one gets the owledge of the Veda, after hundred births gets good character and conduct. After usand births one gets the knowledge of gá, but only after a crore of births one s the love for Sannyasa." "In this Dharma led Nivritti, the fruit is final Emancipan".

In the Yajnavalkya-smriti it is said, "Of all rks, like sacrifices, ritual control of senses, mlessness, charity or study of the Vedas, s one thing is the highest duty, that one uld seek the Self through Yoga." jnavalkya further says, "A Brahmana uld not marry, he should observe Brahmarya and keeping his power of purity, uld directly take Sannyasa after Brahmarya. Seeing that Samsara is essenceless, should seek to get the nectar of Immorta-."

The Brihadaranyaka Upanishad says, esiring for the state of the Self, one should ounce." "Established in Brahman, one ains Immortality." Yajnavalkya said to nola, "He who passes beyond hunger and rst, beyond sorrow and delusion, beyond age and death, Brahmanas who wish to ain the Self, overcome the desire for sons, ire for wealth, desire for the world, and the life of mendicants." The Jabalashruti s, "The wanderer with renunciation, with ured cloth, clean-shaved, desiring nothing, e, faultless, the holy, the beggar, becomes with Brahman." The Mundaka Upanishad s, "They who practise Tapas and faith in forest, the peaceful men of wisdom, who on Bhiksha, who are above passion, depart ugh the passage of the Sun, to where that nortal Purusha, the Imperishable one les." Further it says, "Having scrutinised worlds that are attained through action, a Brahmana should arrive at dispassion and indifference. For the sake of this knowledge, let him go, fuel in hand, to a spiritual teacher who is learned in the Srutis and established in Brahman." In the third Mundaka it is said, "Those who have ascertained the meaning of the Vedantic knowledge, the earnest seekers after truth, with natures purified through Sannyasa-Yoga, they all in the region of Brahman at the end of time, are liberated beyond death."

In the Vishnu-Smriti it is said, "The householder cannot attain even by a hundred sacrifices what state the Sannyasin will attain by living well even for one night." It is further said, "Purified are hundred families ahead, and purified are three hundred families of the past, in whose line even a single Brahmana takes to the path of Sannyasa."

Rishi Jabala says in his Smriti, "The difference between a householder-brahmana who is learned in the four Vedas, who is a performer of Somayaga, who has performed a hundred sacrifices, and a Sannyasin who has renounced, is like that between a mustard seed and a mountain or between a glow-worm and the Sun."

The Vishnu Smriti says, "The Sun trembles when he sees a Sannyasi, for he feels that the Sannyasi will break the Surya-Mandala with his force of the Soul and attain Immortality."

The Angiras-Smriti says, "Sixty families of the past and sixty families of the future are raised up to Immortality by one Brahmana who utters the words, "Samyastam Maya." "Sins acquired through family, sins acquired through Karma, are all burnt up by the fire of Sannyasa, even as a straw is burnt by forest-fire," says Rishi Angiras. Manu again says, "That knower of Brahman who gives fearlessness to all creatures and takes Sannyasa, attains the world of light and splendour." He who gives fearlessness to creatures, attains fearlessness in the end." It is told in the Mahabharata, "Kaashaayamaatradhaaropi Yatih Poojyo yudhishthira"-Even if a person wears merely an ochre robe, he is fit to be worshipped. Such is the glory of Sannyasa conceived of by the ancients.

Rishi Atri says in his Smriti, "One Sannyasi is far superior to even a thousand Brahmacharins

a hundred Vanaprasthas and even a crore of Grihasthis" He further says, "The Lord has two forms: moving and unmoving. The moving form is the Sannyasi and the unmoving is the idol worshipped in temples." Sri Krishna says to Uddhava, "I am Sannyasa among Asramas." Only the man of renunciation with knowledge attains Brahman and none else. "Action is for the Pravritta, the man of the world, and wisdom is for the Sannyasi who has risen above worldliness."

These are the concluding sentences of the Mundaka Upanishad where Renunciation and Emancipation are extolled; "He who strives by these means, possessed of knowledge, enters into the Abode of Brahman. "Attain that seat, the seers who are satisfied w knowledge, who are perfected souls, free fr attraction, tranquil in mind, attaining t which is universally present, those wise dev souls enter into the All itself. As the flow rivers in the ocean disappear leaving th name and form, so the knower, being libera from name and form, goes unto the Supre Purusha who is higher than the highe He who knows Brahman becomes Brahm In his family no one who is ignorant Brahman arises. He crosses over sorrow. crosses over sin. Liberated from the knots the heart he becomes immortal."

All World Religions Federation.

WHAT IS LOVE

(By L. Wilding Sister Lalita)

Love is forgetfulness of self and remembering others.

"Where your treasure is there will your heart be also." By these words Christ implied the importance of love for the concentration of power in any direction. That which we love we concentrate on.

These are the treasures on which people concentrate?

There are different kinds of treasures which are treasured in as many different kinds of hearts.

There is the treasure of power, the thought of which is buried deep in the hearts of men and women alike.

There is the treasure of fame which flickers in the recesses of the hearts of people all the world over.

There is the treasure of wealth which is locked in the hearts of all who seek material happiness and security.

There is the love of Tradition and family and country which is the love imbedded in the very foundation of social living.

There is the Love of Wife and Husband and and Child which is the natural urge of humanity for the preservation and continuance of human life.

There is the love of parents which is an instinct of nature founded on the fact of the stronger protecting its own weaker possessions.

There is the Love of Love as an ideal of perfection which burns brightly or dimly in the heart of all.

There is the Love of God which is the b rock of all religions sentiment in all world.

There is the Love of self which is dragon seed of destruction to all true ha ness and security for oneself and others.

The Love of oneself is separateness. love for another is Oneness.

Separateness makes for destructions, strife, for the desire to take from another

Union makes for harmony, for peace, the desire to share with others.

Separateness leads to war in which struggle for individual possessorship lead destruction for one or another and for loss both sides.

Union leads to co-operation, helpfulness peace. And peace gives time for developm growth and happiness.

By separateness, by the love of one regardless of other we lose in the end the thing we seek for most. For people who separate isolate themselves from others. isolated people are always lonely. And lo people are those who do not have the com of comradeship of others. And those who to stand alone in this present day world ours must one day have a fall. Because present Thought tends towards Union Unity.

The Country that stands out of the ultim world union that is essential for the peace preservation of the world will be a cou that must in the end disappear from the ta of the world conferences.

t will lose all trade and industrial and al connections, and it will be ostracised till ies of isolation.

he country that leads in the thought of on is the Country that is most developed he thought of the Christ Command. "Thou lt love thy neighbour as thyself."

y this loving of another as oneself we shall w what will make that other happy and contented, and we shall try to give or get for that other what they want. By giving happiness and contentment we gain love.

By gaining love we put an end to hate. Hate is the cause of war. Fear is the cause of hate.

If fear and hate are eliminated there will be no war, and peace shall reign in a love ruled world.

A Message to the Pilgrims to Sacred Shrines

By Sri Swami Sivananda, Rikhikesh.

LESSED IMMORTAL SOULS !

lost inexpressible is your extreme good une in having undertaken such a Holy rimage to the Himalayan regions. With- great merit done in previous births it is cult to have such a rare opportunity. refore shed aside all worldly associations Abhimana and benefit yourselves to the st extent from the Yatra, Darshan and an.

irtha Yatra is spiritual act enjoined upon incere devotees. It gives you the greatest e for a periodical drastic flushing and -hauling of all worldliness and impure encies that accumulate in you through tantly living in secular atmosphere filled worldliness materialism, greed, lust, sion and grossness. Empty the mind of amsaric thoughts and worldly associa- . Think not of your household rs, your banks and buildings and business, ers. Fill the mind with pure spiritual ghts. Think of Lord Sri Badrinarayan e. The mind thus concentrated and fied will readily absorb the elevating ations that emanate from the sacred ence of the Lord. The Tapas and itation of countless sages, who have lived ese sacred regions in the past has generated werful spiritual current here. Put your- into contact with it through a prayerful . You will become regenerated, revitali- nd spiritualised.

arn spontaneous generosity and perfect y from the examples of Mother Alaka- la and perpetual snows of the Himalayas. rve scrupluous purity in all matters. e internal and external purity. Do not or soil any spot. Strictly adhere to the ary and hygenic principles. Take only and simple food. Then you will return radiant health spiritual wealth and om.

Yatra should really be a complete transfer from secularity to spirituality. Your inmost thoughts, your speech, behaviour, your daily routine and programe during your travel and your dealing with others should all be spiritual and not secular. Let your heart expand and raise you above all distinctions of caste, creed and religion. See the Lord in all beings. Keep Sri Krishna's lofty teachings of the XI Chapter of Bhagavatam in your mind. Prostrate mentally before all fellow pilgrims, porters, animals, birds and trees and even rocks. Forget that you are a babu, a pandit or a high caste man, a zamindar, rais or a wealthy sait. Feel a sense of oneness with all. In reality you are all pilgrims upon this earth plane. Serve all. Help those who are in needy condition. Cease to think of yourself. Care not for comforts and conveniences. Give freely to the needy. Serve the distressed on the way. Relieve the sufferings of others. Share with them what you have. Such a Yatra is the best time to practice the Yoga of synthesis-Karma, Bhakthi, Gyana, Japa, Namaskar and Seva Yoga combined. Do not lose this opportunity.

While at Badri do not waste your time aimlessly in wandering about out of curiosity and sight-seeing in the bazaar. Do not talk and gossip much. Observe silence and do plenty of Japa. Pray intensely for the peace and welfare of the world. Fervently appeal to the merciful Lord to relieve the sufferings of humanity to avert the threatening world calamity. What is the use of visiting Badri if you return the same person as before. Become a thoroughly changed man with all divine attributes. Offer an Adhyatmic Arati at Badri Vishal by burning your worldliness and selfishness in a blazing flame of aspiration. Resolve to dedicate your talents, God-given wealth and energy to the service of all

May the Lord inspire you to obtain the maximum spiritual benefits from this pilgrimage ! May the blessings of Badrinath be upon you all !!

DIVINE LIFE

Sri Swami Sivananda.

341. It is easy to do evil for evil, to do good for good but it is difficult and sublime to do good for evil. The downward path to evil is very easy but the upward path to good is very difficult, thorny and precipitous. Those who are endowed with strength, wisdom in order to do good for evil are indeed blessed people. They are veritable gods on earth.

342. Your duty is to do good, your nature must be to do good and if anybody does evil to you do him good only.

343. A Sadhu tried to save a scorpion from flowing down in a stream three times. He was stung twice but he succeeded in getting it out a third time. The spectators asked the Sadhu why he did not learn a lesson from his first experience. He gave the answer that when the scorpion a lower creature did not leave its nature of stinging, it would have been disgraceful for him to leave his nature of doing good, even to those who did harm to him. Therein lies true strength, power and glory.

344. That is tongue with which one sings Lord's excellent attributes ; those are the hands which do service unto the Lord and the humanity. That indeed is the mind which constantly remembers the Lord present in all the mobile and immobile beings. That is the ear which hears Lord's sacred stories.

345. That is the head which always bends before saints, the idols and all forms of the Lord. That is the eye which looks at the form of the Lord. Those are the limbs which always resort to the waters that wash Lord Vishnu's feet and those of His votaries.

346. To one in Samsara he is the first of fathers from whom he obtains a knowledge of the Vedas and the righteous course of duties.

347. Of all who follow the Varna and Asrama rules on this earth, those indeed have fully realised the Truth or the real purpose which, through the grace of the Lord and through the words of the preceptor, cross the ocean of Samsara with ease *i. e.*, get into that path by which they will surely attain release from the round of births and deaths.

348. The Lord is not so well pleased with sacrifices, or a celibate life, with Tapas or with a life of self-denial and contemplation or with that of an ascetic or Sannyasin as He is with the services rendered to the preceptor.

349. The disciples should offer with a cere heart to their Guru all their things their own self.

350. The body of the Guru is Vedas. H the one source of all blessings.

351. Only through the grace of the pre tor, man becomes perfect and fit for happi and Moksha.

352. Hope is indeed mighty. There is power which is mightier than hope. To possessed of hope there is nothing unattain indeed. Relying on hope alone, you will ain sanguine success in all your undertaki in meditation and self-realisation. There be always hopeful. Nil desperandum. N despair, friend.

353. There is nothing really good or ba this world. Only thinking or imagination m it so. All these phenomena and diversi all these seeming contradiction and this ir play of good and bad are the working of Mysterious Maya. The moment you penet this stiff veil, all the knotty problems will solved for you. To a realised sage there is thing good, nothing bad. Samsara vani for him. He becomes one with Brahman the Infinite.

354. It is better to concentrate and me ate on one Mantra only because by const repetition of the same Mantra it will bec as natural and voluntary as your bre You can gain greatest spiritual strength repetition of the same Mantra. For the s of variety and relaxation you can do some tan or singing or Lord's Name between in vals.

355. After death the Jivatma does not t another physical body all at once. It rem in the astral body. The other four Kos remain and the Jiva enjoys or suffers for s time. This depends upon individual Kar The rites that are performed are meant to a ment the happiness and lessen the pain of Jiva and get itself disentangled from the ot Koshas. The final liberation joins the ind dual soul with the supreme soul wherefi there is no return to this cycle of births deaths.

A Message from Swami Sivananda

READ ON THE OCCASION OF THE ANNUAL CELEBRATIONS OF UPANISHAD VIHAR AT KALAHASTI (S. I.)

ssed Immortal Self,

t gives me a unique joy to send you this rt message for the occasion of the annual bration of the Upanishad Vihar. I have new message to give you. My message to all on this memorable, pleasant occasion is: all again your essential divine nature-ever-kened, ever-shining, luminous Spirit. Rege-ate yourself through spiritual unfoldments. ve to be an ideal man and ever live in the it to serve, to do good to all those around The humanity is ailing to-day with in-erable contagious wounds. The cycle of ness and degeneracy has reached its nadir. e now. Arise, awake and step up towards zenith of Perfection that awaits you.

fe is but the manifestation of the dormant nic Spirit. You are a centre of this cosmic gy. Ceaseless progress and growth is the of the nature and evolution. Sit not idly ing for Light, for the Light is withtin you you have but to exert and realize your self-nous spirit.

oceed onward. Help will come from with-henever necessity arises. The distance you to cover is great, time is short, obstacles ultifarious, and the days, months and years lipping away rapidly beneath your feet. efore, rise up, gird up your loins, perse-exert and advance quickly towards the

t me remind you to be aware of your grea-duty to work hard for communal harmony, equality and uplift of the down-trodden, millions. Herein lies the fulfilment of responsibility, herein lies the achievement ur life's purpose. As a true vedantin you identify the entire humanity with the te Being, for He is the manifest form in all. It is, therefore, your first and foremost duty to serve, revitalise, awaken and illumine the ailing humanity. And you can achieve this purpose, only when you become the very embodiment of humility, love and compassion, for God is love, and as you seek to identify yourself with Him, you must need become a veritable ocean of love and mercy. This is the practical proof of your possession of the Vedantic ideals.

Be not a lip-vedantin. But be a practical, earnest and sincere seeker after truth. And that is why I urge you to excel in service, to expand in love, to realize the cosmic Spirit in all, to create opportunities to serve, to learn something new every day, to increase your Sadhana and to persevere, exert and plod on the Path. Let your progress be continuous. Never stop or slaken. Keep marching forward and attain the life's Supreme Goal.

I am delighted to say that for the past one year the Upanishad Vihar has been doing great spiritual work for the uplift of the mankind. Sri Swami Rajeswarananda, Dr. T. M. P., Mahadevan and such other sincere organizers, strenuous efforts will bear the fruit of its lofty, divine mission. Such spiritual propagation that the Upanishad Vihar has been turning out is indeed a blessing to the mankind. I trust, the Upanishad Vihar will soon become a glorious and dynamic spiritual centre for the world at large.

May the Upanishad Vihar ever be a guide-light to the bewildered, suffering humanity ! May it ever grow, prosper and flourish to carry out its aims and objects with the highest fulfilment and success ! May you all co-operate with Sri Swami Rajeswaranandaji for the furtherance of this glorious divine work.

NECESSITY FOR SANNYAS

By Sri Swami Sivananda

A life of renunciation and Seclusion—is this a necessity or not. This has been a vexing lem very vehemently argued in household groups. Here is an eye-opener for all those who tain this doubt. This book treats vividly all the aspects of this subject in clear, unequivocal s in simple language. The subject is dealt with in a masterly style. Handy volume—llent get up. Price Rs. 2/8/-.

The Sivananda Publication League,
RIKHIKESH.

DIVINE LIFE FOR CHILDREN

THE BEST THINGS

Knowledge of Atma or the soul is the best education. The best victory is the victory over one's own mind. The best music is the music of the Soul or Anahat Sound. The best medicine is Cheerfulness.

The best War is the War against your own senses and mind. The best Science is the Science of the Soul. The best doctor is Fasting. The best Philosophy is not to hurt others. The best rule is to follow the Golden Medium.

The best Mathematics is selfless service, which doubles your happiness and divides the worst sorrows. The best engineering is building a bridge of faith in God over the river of Death to cross over to the land of ever-lasting happiness. The best art is to sing the Maha-mantra 'Hare Rama.....Hare Hare' melodiously. The best study is to inquire 'Who I am' and thus become free.

MAN IS SUPERIOR

Man is superior to all living beings because he has knowleage. He knows what is Right, what is Wrong ; what is Good, what is Bad.

He can cross the big ocean in ships and can fly in the air in aeroplane. He can dive under the seas in submarine and can talk to his friends and fellowmen living in far off distant places through the marvellous device Radio and also see them by Tele-vision.

He can lastly become a great Yogi or a Saint. He can see God face to face and become immortal. He has been given the powers of reasoning and inquiry, discrimination and meditation. Specially on account of this he is most superior and the most fortunate of all creatures.

TIME IS MOST PRECIOUS

People think that money is the most valuable thing in the world. There is something more valuable. IT IS TIME. Time is more precious than money. It is greater than money. Money can be earned again if it is lost. But if Time is lost it cannot be regained. A moment once gone cannot be called back.

Life is but a collection of small moments. Every moment should be well utilised. Utilise it in study of Gita, or Koran, or Bible and such good books, in singing the name of God, in Prayer, Meditation service of the poor and elders and holy men. Study your class le regularly. If you are poor and ha work use the time well in doing honest to earn your wages. Pray and worship G your leisure hours. This is the right tim you.

The 'tick' 'tick' of the clock reminds that the moments are passing away.

Do not waste your time is playing chess in seeing cinemas and in reading u books like novels etc. Realise the val time. You will repent bitterly in you age if you misuse it now. Do not kill ti idle gossipping and chit-chating. You become a great and a successful man if yo your time in the best possible manner. a systematic daily routine and stick to it strict regularity. Your life will be cr with success.

ANT AND THE GRASS-HOPPE

Once upon a time there lived two neigh One was an ant and the other a grass-h The ant was very active. He was hard ing too. During the summer months h always busy in storing grains of rice f winter.

His neighbour, the grass-hopper w playful and idle. He passed the summe lessly in singing and hopping about aim The severe winter came. He had noth eat. One day he went to his neighbou ant requesting him for something t The ant asked, 'My friend, how did you the summer?' The grass-hopper replie singing" to which the ant wisely replied, spend the winter in dancing. Sorry I spare anything for an idler."

The grass-hopper returned home w sad heart and a hungry stomach. He the whole winter starving.

MORAL : Never sit idle. Be ever acti usefully busy. Always save something f future. Never beg or borrow.

DICTIONARY OF YOGO-VEDANTIC TERMS

Sri Swami Sivananda

Aabhaanaavarana :—Screening the outshining Brahman: one of the two Avarana-shaktis which is removed by Aparoksha-Jnana.

Aabhaasa :—Reflection.

Aabhaasam :—Effect.

Aabhaasamaatra :—In name only ; seemingly true.

Aabhaasavaada :—Doctrine holding that all creation is a reflection of the Supreme Reality.

Aabhaati :—Shines, illumines.

Aabhyantara :—Internal.

Aachaara :—Right conduct; custom; practice; external observance of established rules and laws.

Aachamana :—Sipping water from the hollowed palm of the hand; a preliminary simple rite connected with ritualistic worship.

Aacharana :—Observance of right conduct.

Aadarsha :—Ideal.

Aadarsha Purusha :—A person whom you can take as an ideal; exemplary person.

Aadesha :—A divine command from within the being.

Aadhaara :—Support; basis; Brahman; also the system composed of the five principles constituting the physical, vital, mental, intellectual and the blissful sheaths: receptacle; that which supports.

Aadhi :—Disease of the mind.

Aadhibhautika-Taapa :—Pain caused by the Bhutas as scorpion sting, snake- bite, etc.; nature-extrinsic suffering.

Aadhidaivika :—Pertaining to the heaven or the celestial beings.

Aadhidaivaka-Taapa :—Pain caused by gods or the heavens as thunder, rain flood etc.

Aadhyaatmika :—Pertaining to the Atma.

Aadhyaatmika-taapa :—Pain caused from within such as headache, etc.; nature-intrinsic suffering.

Aadhyaatmika-Vidya :—Science of Self.

Aadi-Tattwa :—The first principle, Brahman; Mula-Prakriti.

Aaditya :—Sun-God; Sun; a class of celestial beings.

Aadya ;—Primordial; original.

Aadya-shakti :—Primordial Power; (Avyaktam) or Mula-Prakriti.

Aagaami (Karma) :—Karma now produced to be enjoyed after.

Aagama : —The Veda; Manual of practical worship.

Aagama-pramaana :—The Veda as proof.

Aahaara :—Food; object of senses; anything taken in by the senses.

Aahavaneeya :—One of the three consecrated fires to which oblations are offered by the householder.

Aahuti :—Oblation (poured into the fire in sacrifices).

Aajnaa-chakra :—The sixth lotus of the Yogis opposite the junction of the eye-brows; this is the seat of the mind; this has two petals.

Aakaankshaa :—Desire (all-round).

Aakaasha-neela : —Blueness of the sky.

Aakaasha-mandala :—Region of the ether.

Aakaasha-tattwa : —The ether-principle.

Aakaashavaani :—Ethereal voice; heavenly voice.

Aakarshana-shakti : —Power of attraction.

Aakhyaana : —Narrative; a variety of mythological narratives.

Aakunchana :—Contraction.

Aalambana :—Support.

Aalambana-pratyaya :—Primal ideas or the basic cause.

Aalaya-vijnaana :—Internal cognition; The supreme State according to the Yogacharas another name for Bhuta-Tathata.

Aalaya-vijnaana-pravaaha :—Train of self-cognition.

Aalochanaa :—Deep thinking; attention; consideration; reflection.

Aamalaka : —Embelica myrobalan.

Aamarsha :—The emotion of anger and jealousy combined.

Aananda :—Bliss : supreme happiness ; joy.

Aananda-abhaava :—Absence of spiritual bliss.

Aananda-ghana :—Mass of bliss.

Aananda-maya :—Full of bliss.

Aanandamaya-kosha :—Blissful sheath or Karana-Sareera: the seed-body which contains Moola-Ajnana or the potentialities.

Aananda-pada :—Blissful seat.

Aananda-saagara :—Ocean of Bliss.

Aananda-swaroopa :—Of the essential nature or essence of bliss.

Aananda-vallee :—A portion of the Taittiriya Upanishad,

Aangirasa :—Brihaspati or the Divine preceptor; the commander or lord of wisdom.

Aantarika :—Inward; Whole-hearted.

Aantarika-Prema :—Whole-hearted inward (divine) love.

Aapaataramaneeya :—Beautiful at first sight looking beautiful to the non-discriminative; superficially attractive and beautiful.

Aapas :—Water.

Aapas-tattwa :—Water-principle.

Aapatkaala :—Abnormal time of misfortune.

Aapekshikya :—Relative.

Aapta :—Competent person ; a sage or an adept; a well-wisher.

Aapta-dharma ;—The duty laid down by the reliable great ones or sages.

Aapta-kaama :—One whose desires have been fulfilled; Jivanmukta ; realised sage.

Aapta-vaakya :—The evidence of the wise the testimony of the trustworthy ; Vedas or Srutis.

Aaraadhana :—Respectful worship of God specially adoration.

Aarambha :—Mental initiation of the action; sankalpa.

Aarambhakopaadaana :—The material cause which gives birth to an effect as an essentially different entity *e. g.*, atoms of the Vaisheshika school.

Aarambhavaada :—The doctrine of the creation of the world by Ishwara ; the theory of a beginning or an origination, a creation of the world by an agency external to the questioner. Asatkaaryavaada or the doctrine of an absolute new creation out of discreet ; pre-existing ingredients (of the Nyaya-Vaisheshika school).

Aarati :—Divine service performed to Go generally in the early morning or after dus with lamps, incense and instrumental mus especially bells.

Aarjava :—Simplicity ; straightforwardnes rectitude of conduct ; uprightness.

Aaroha :—Ascent.

Aarurukshu :—One who is attempting climb to the steps of Yoga.

Aaryaavarta :—The tract in Northern Ind occupied by the Indo-Aryans in the earl stage for their expansion.

Aaryadharma :—Religion of the Indo-Aryan Vedic Religion.

Aasana :—Posture; seat.

Aashaa : - Hope ; expectation.

Aashayabeeja ;—Potent seed; seed contain ing future diverse growth.

Aashrama :—Hermitage ; order of life.

Aashramadharma :—Duties pertaining t the four orders of life.

Aashramakaryanee :—Duties of the fou stages of life.

Aashudravanashakti :—Power of meltin very quickly.

Aasuree-sampat:—Devilish qualities ; demoni cal wealth.

Aativaahika-Deva :—Celestial beings whos action it is to conduct the soul forwards afte death to the different worlds (to light) da Devaloka, Vaayuloka, Chandraloka, Vidyulloka Varunaloka, Indraloka, Prajapatiloka, etc.

Aatmaa .—The Self.

Aatmaanaatmaviveka :—Discrimination be tween the self and the not-self.

Aatmaashrayee :—Dependent on Atma fo existence as in the case of Ishwara.

Aatmabala :—Soul-force.

Aatmabhaava ;—Feeling that everything is Atma.

Aatmabodha :—Knowledge of the Self ; als a work of that name by Sankara.

Aatma-chintana :—Reflection on the Self or Atman.

Aatma-drishti —The vision of seeing every thing as the Self.

Aatma-ghaata :—Slaughter of the self ; suicide physical or otherwise; worldliness ; ignorance of the nature of the Self.

Aatmahaa :—Slayer of the Self.

Aatmajna :—One who has known the Self ; er with self-knowledge.

Aatma jnaana :—Direct knowledge of the elf Brahma Jnana.

Aatma-kreeda :—One who rejoices in one's vn Self.

Aatma-laabha :—Attaining realisation of ie Self.

Aatma-lakshya :—Having the Atma or the elf as the Goal ; Atman as the object of editation of Vedantins.

Aatma-nishtha :—Established in the Self.

Aatma-nivedana ;—Dedicating one's entire lf to the Divine; self-surrender.

Aatma-prakaasha ;—The shining forth or ght of the self.

Aatma-pratyaksha :—Direct perception of e Atman.

Aatma-rati :—Rejoicing in the Atma ; inter- ted or centred in the Self.

Aatma-samarpana :—Self consecration ; offer- g of the self at the feet of the Lord.

Aatma-santushti :—Contentment in one's vn Self.

Aatma-tripta :—One who rests contented in e Self.

Aatma-tripti :—Satisfaction in one's own lf.

Aatma-vibhooti :—Spiritual wealth conse- ent upon Self-realisation.

Aatma-vichaara :—Enquiry into the Self or man.

Aatmavit:—Knower of the Self or Brahman.

Aatura-sanyaasa ;—Sanyasa taken at the moment of death.

Aatyantika :—Final ; ultimate.

Aatyantika-praiaya :—Sadyomukti; Kaivalya-Moksha of the Individual, wherein there is complete annihilation of all phenomena subjectively.

Aavaahana :—The invocation by Mantras of the deity for the purpose of manifestation during the time of worship.

Aavarana :—Veil of ignorance.

Aavarana-abhaava ;—Absence of the covering veil.

Aavarana-bhanga :—Destruction of the veil of ignorance.

Aavarana-shakti :—Veiling power of Maya; Avidya in the individual.

Aavrita-chakshu :—One whose gaze is turned inwards.

Abhaava ;—Absence ; non-existence ; non-being; negation in which one's self is meditated upon as Zero, or as bereft of every quality or limitation whatsoever.

Abhaavamaatra : - Of a merely negative character.

Abhaavana :—Non-thinking.

Abhaavapadaartha :—A thing which cannot have existence in reality, *viz.*, horn of a hare, son of a barren woman.

Abhaavaroopavritti :—The function of thinking of a non-existent thing.

Abhayam :—Fearlessness.

TO SADHAKS

Wonderful are the ways of the Lord. We ve to pray to him always to give us good ellect and discrimination. Self-importance, oism, delusion, impertinence—all these are e obstacles in the spiritual path. Intentions e pure in the beginning. But due to constant elessness and lack of Sadhana we generally get our goal and indulge in worldly ways with result that we remain where we commenced journey. Many Sadhaks have been misled allowing themselves to be led away by ex- nal influences. They refuse to be guided by sacred influences of the Teacher. How se things take place is hard to understand.

The meshes of Maya are widespread. Even cautious going aspirants are caught in her trap. One who is humble, obedient, who keeps the goal of life always in the forefront, who is regular in Sadhana, who surrenders the fruits of actions to the Lord, only he can overcome the difficulties in the path of Yoga. The inscrutable force of Maya overtakes the aspirant in a mysterious way. Extremely careful, intelligent and pious Sadhaks even, with passage of time fail to stick to their ideals and renounce renunciation itself. It is only the supreme grace and mercy of the Guru, the visible incarnation of the Lord that can take us safely across this pool of ignorance and insubordination. It is better to be foolish but be obedient than to be clever but arrogant. The former become blessed in due course while the latter goes to destruction. (*By Sri Narayana*)

NEWS AND NOTES

The badri pilgrimage season is keeping the ashram crowded nowadays. Attempts are being made to complete one or two, at least, of the works undertaken for the Diamond Jubilee.

Ganges-side Ghat : A beautiful Ghat is now completed immediately in front of the premises of the Divine Life Society. It is bounded on either sides by broad, well cemented seats ideally suitable for calm meditation during the cool hours of dawn and the silent dusk hours. The ghat will now be of immense benefit to one and all affording facilities for bathing to all ashramites, visitors as well as passing pilgrims. We must express our thanks to those kind helpers that have enabled us to successfully conclude this undertaking due to their munificience.

New Hall : A new Kutir is now constructed as an upper storey to the building now housing the Society's offices. It is a fairly big sized Hall commanding a direct Ganges' view. The building work is well under way and the room is expected to be completed soon. The older structure, the big Bhajan Hall upon the hill is now getting a new dressing up for the Diamond Jubilee. It is being cleaned and distempered in beautiful colour.

Worship and Observances : Special worship was offered to holy Ganges on GANGA-DUSSERA day which was on Thursday 29th of May. This Ganga puja became as it were the opening ceremony for the newly built Ghat as the worship was done from this ghat. Usually the worship is done at the foot of Sri Swami ji Mahraj's kutir. The monthly special Ganga puja was done as usual on the final Friday. The Pradosh Puja was performed with illumination and Rudri-Havan. A special Havan was performed at the request of Sri R. C, Joshi ji of Chandausi and Prasad distributed to all devotees. On two occasions Sadhu bhojan was arranged, one by Sri Patelji and G. M. Sharmaji from Nairobi (Africa) and another by Sri Thakur Dass Mistry, a friend of Sri Shanti Lal Mahajan, the well known journalist of Ankleswar (Gujrat). Sri Mahajanji is an enthusiastic member of the Society doing good dissemination work by printing valuab pamphlets periodically.

Sadhaks and Visitors : Following were amon the visitors to Anand Kutir during April-Ma Rao Bahadur (Prof.) K. V. Rangaswami Iyenga and Rao Bahadur Sri G. Rangaswami, Ret Assistant Commissioner of Police from Madra Lieutenant Col. Yadhunath Singh ji, who staye for a few days in quiet sadhan, Sri R. C. Joshi B.Sc., LL.B. and wife (of Chandausi) wh stayed at the Ashram and did Anushtan f about a month. Sri G. M. Sharma ji and S Patel ji from Africa spent a few days at th Ashram which they are visiting after sever years' absence from the Mother country, S Shanti lal ji Mahajan of Ankleswar wit wife and a friend, Sri Swami Satchitanand from South India, Sri Swami Naradananda and party from Nimsar, Sri C. S. Rowji an party from Dehli and Sri Rao Sahi Venkatarana Ayer of the Home Departmen Central Govt. and Sri Mohan Lal Saxenaji wit a party of friends including Dr. Garrola M. L. visited the ashram and were conducted ove the premises of the Society's Headquarters.

During the evening Satsang some of th visitors gave interesting talks on spiritual subjec upon different days, Sri R. C. Joshiji and h wife Savitriji spoke on Bramacharya and Gur Bhakti respectively, Sri G. M. Sharma ji gav two lectures, one on Bhavana and Pursharth and the other on Glory of Name and Bhak Sri Swami Satchitanandaji who is an able san krit scholar in addition to being an M. Sc. the Madras University spoke beautifully abo "Satsang" one evening.

Branch Reports : A New Branch centre h been started at Matunga, Bombay through th enthusiastic efforts of Rao Sahib Sri N. N. Iy J. P. and Sri T. A. Rama Row the Preside of the progressive Madras (G. T.) Branc They intend to make this a first rate spiritu centre, doing vigorous propaganda, service an dissemination work. We wish every succe to this new branch. Reports have also bee received about the monthly and annual activiti from the branches at Salem, Nagpur Madur Ambasamudram etc.

NEW BOOKS THAT ELEVATE AND TRANSFORM.

		Rs.	a.	p.
1.	Sayings of Swami Sivananda	2	8	0
2.	Necessity for Sannyas ...	2	8	0
3.	Wisdom Nectar ...	3	0	0
4.	Siva Lilas ...	1	12	
5.	Divya Jivan Bhajanavali (in Hindi) ...	2	4	

THE SIVANANDA PUBLICATION LEAGUE,
RIKHIKESH

THE HIGHEST FORM OF CHARITY

Nannodakasamam Danam Naikadashyah Param Vratam
Na Gayatrayah Paro Mantra Na Guror-Daivatam Param

"There is no charity equal to that of water and food ; no Vrata qual to Ekadashi ; no Mantra equal to Gayatri ; no God equal to Guru."

The aspirants who stay in the Ashram, the visitors who come ith family and children—all find it difficult to carry water up the llock, an ascent of about 150 yards. This difficulty is experienced much y the school children and the Annakshetra supplying food to over 100 ersons daily. All the construction works suffer due to water scarcity n the hillock. Thousands of pilgrims to Badri-Kedar find the same fficulty during their stay at Ananda Kutir.

To effect a permanent supply of water, we find it absolutely ecessary for storing water in a tank at the Lord Viswanath Mandir by xing up a Pump and Diesel Engine on the Ganges Bank for supply of ater to different parts through pipe-lines.

This work will be undertaken immediately and those who wish to ntribute for this noble and essential item, are requested to send their onation marked : "FOR WATER SCHEME."

1-7-1947

The Secretary,
Divine Life Society, Rikhikesh.

SIVANANDA DIAMOND JUBILEE CELEBRATIONS

The readers of the "Divine Life" and all our members and well-ishers would be in the know of the above celebrations from the various nouncements made in the magazine so far. Many items of useful ork in the interest of the Sadhaks and the public at large have been roposed to be worked out to celebrate the Diamond Jubilee of the ounder President of the Divine Life Society Sri Swamiji Sivanandaji Iaharaj who has dedicated his life for service of humanity and has been ntiringly working for the last over two decades.

We are ever indebted to this untiring Servant of Humanity and o sacrifice on our part in the shape of financial and other help will be o much when we look at the yeoman service Sri Swamiji Maharaj has ne to the world.

Therefore it is earnestly requested of all interested in the welfare the humanity at large, who are interested in the spiritual evolution of ankind and selfless service unto our sacred and glorious Hind to contri-te liberally and make the Diamond Jubilee Celebrations a grand success.

All remittances may kindly be addressed to :—

1-7-47.

Secretary,
Divine Life Society, RIKHIKESH.

Regd. No. A-9

A PLAIN QUESTION ?

Do you really care for SPIRITUALITY ?
If you do, then what have you done about it ?
Have you tried to seek for and to obtain IT ?

Do you know that day and night, month after month, year after year, a great soul, a soul sincere to the core and inspired with a lofty Love for all Humanity, for YOU, for your near and dear, your neighbour, countrymen and people of all countries—inspired with such a Love he has been striving for the quarter of a Century past to scatter far and wide upon all the Earth the seeds of true Spirituality and Peace, Blessedness and Bliss ?

What have you done to partake of this Grand Divine Work being carried on by this Saintly and Dynamic Soul ? What has been your worthy contribution to it ?

HAVE YOU REALIZED THE WORTH AND MAGNITUDE OF SWAMI SIVANANDA'S WORK ???

If you have not, others have ; who live 10,000 even 15,000 miles away. Encomiums pour in from Europe ; aspirants hail " Inspirer Swami Sivananda " from England ; Americans appreciate and applaud the work of this Ganges-bank Dweller and distant Mexico is proud to have a centre pr pagating His divine Mission and his all—embracing teachings. And India....., and Indians ?

O sons of Spiritual Mother Hind ! Will you only be as just one additional proof of the cynical adage " Beneath the Lamp there is but darkness ? " Or will you rise up and boldly declare : " No. Never. We shall provide it with a pure priceless Crystal Base, through which the radiance shall pass and illumine its immediate vicinity." Yes, our homeland, India too shall shine with the spiritual light that Swami Sivananda the Light-Fountain pulsates with eagerness to flood every hearth, home and heart in this blessed land. It is up to you.....You.....YOU and YOU ! to help and fulfil this lofty divine desire of this desireless Viswa-bandhu.

Are men lukewarm ? Then let the daughters of India come forward, Inspire the men with the zeal to serve. Children of Shakti ! Manifest your Power. Pour forth substantial help and flood the land with Light-Spiritual ! Let not your aid be like half a grain of rice to Airavata, the Lord of celestial Elephants. Make it worthy of the magnitude of this Universal Mission.

Act now, ably answer this PLAIN QUESTION with a joyous YES ! indeed YES !!